Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

VOL. XIII.—NO. 9. BOSTON, SATURDAY, MARCH 1, 1834. WHOLE NO 635

REV. MR PUTNAM'S SERMON AT THE FUNERAL OF DR PORTER.

In attempting to make some selection from this Discourse, we could find no part, which we were willing to omit. We are sure that it will be read with the same deep interest with which it was heard: and we trust no one will censure us for enriching our columns with such an appropriate memorial of the venerable Patriarch, "whose praise is in all our churches."

Genesis xxv. 8.

DIED IN A GOOD OLD AGE, AN OLD MAN AND FULL OF YEARS, AND WAS GATHERED TO HIS PEOPLE.

How similar the feelings with which death and the dead are always contemplated! How similar and yet how different! There is always the unutterable solemnity of a visible exchange of worlds; of a fellow-creature passing the barrier of time, and entering within the veil that hides eternity from the living; of a kindred soul gone to its God. The Christian mind is always moved to more searching questionings into the mysteries of life and death, and flies with renewed interest to seek a sufficiency of light in the revelations of Christ. When the ties of life are sundered, and the near and dear are taken, there is always a sorrow, a melting of the bereaved heart, such as the untried in affliction cannot have a conception of, and such as the afflicted themselves cannot long remember how deep, how entire, how overwhelming it is. The chamber of death is always the most solemn of earthly scenes; the grave is the solemn place; the funeral bell is the solemn sound; the funeral company is the most solemn meeting of mortals; for they betoken a spirit gone to the world of spirits, and we remember then that it is a scene, it is a place, it is a sound, it is a meeting that will soon be for all whom we love, and for ourselves.

But the circumstances of death differ, and there is a corresponding difference in the meditations and emotions of survivors.

The little child is taken, and the parental heart is filled with anguish, while all but parents wonder, and even that bleeding heart itself can hardly understand, how the grief can be so bitter as it is.

The youth is taken, and there is a deeper disappointment. More and increasing ties are broken. Longer cherished and stronger hopes are crushed, and a brighter prospect is darkened.

The middle-aged is taken, and it is to society as a stone torn out of the wall. There is a void. There was a strong arm, and there were those who leaned dependently upon it, and it is withered away.

The humble and obscure are taken. The world passes on, and knows it not, and the mourner weeps apart and alone.

The wicked die, and those who take note of it are more moved, as is becoming in fellow-sinners, to cover their memories with the mantle of charity, and to commend them to the mercy of God.

The righteous die, and "their memory is blessed."

The known and the honored die, and the community are mourners, and join their tribute of public regret to the tenderer sorrows of private bereavement.

The aged die; and death never comes under a more solemn aspect. But sorrow for the aged, though it may not be surpassed as the outbreaking of bereaved affection, yet it is not like other sorrow barbed by the anguish of disappointment. It overwhelms not, as in some other cases, with consternation and sudden despair. It will soon be placid. It will soften more easily into resignation. For the mind is in a measure prepared, knowing that the shock of corn *must* come in its season; that the sun *must set* when it sinks towards the horizon; that man must depart when the measure of his days is full.

It is under the three last mentioned circumstances that we are assembled today. The righteous, the honored, the aged, is taken.—The "godly man ceaseth." A prophet and master in Israel has fallen. An old man and full of years is gathered to his people. It is *therefore* that a whole community has, on this occasion, been moved by the familiar tidings of death. It is therefore that we have stopped these remains on their way to their resting place, and brought them to this house of our solemnities, to manifest the widely felt sympathy with an afflicted family, to do justice to our own feelings of respect and veneration, and to refresh our souls by the contemplation of departed worth.

The same circumstances that have called us together, render it proper to advert briefly to the life and character of the deceased.

BIOGRAPHICAL NOTICE.

Eliphalet Porter was born June 11, 1758.—He died Dec. 7, 1833, making his age seventy-five years and a half. He was the son of a respected and venerable clergyman in North Bridgewater of this Commonwealth. He was graduated at Harvard College in 1777. He prepared himself for the ministry under the tuition of his father. There had been a vacancy of several years in this church during the Revolution, Mr Adams the former minister having died in 1775. Mr Porter was ordained here October 2, 1782. He was married in October 1801.* Of his history from his settlement here to the present time, you have all known or have heard it from your fathers.—His life has not been an eventful one, but has been as free from vicissitudes and striking incidents, as perhaps that of any man who ever lived so long and in so conspicious a station.

It is now a little more than fifty-one years since he entered upon his ministry in this place. Here he has ever been found constant and faithful at his post. Here have been all his local attachments, and this the home of his affections. He identified his interests and his happiness with those of this people, and he used to say in the latter years of his life, that he knew not how the kind providence of God could have better provided for his earthly welfare than by placing him here—he knew not how the lines could have fallen to him in a pleasanter place. When he came here, it was comparatively the day of small things; and he has witnessed the growth of what was then a small and scattered village, into a populous and thriving town. He has witnessed the rising of new houses of worship, where till lately there was but one. And he witnessed them not with alarm or a spirit of hostility, but with satisfaction, as called for by the wants of a growing town, and he bade them God speed. He was accustomed to remark that this new state of things was not so much the division as the multiplication of the fold of Christ. Through all the changes, of whatever kind, that have taken place around him, he has stood unmoved in his meekness and independence, giving none offence, and commanding the respect and good will of all.

The leading points of his character and his manner of life, though they are familiar to this community, demand a cursory notice on this occasion. And while I remember that I speak of one whom none could flatter while he lived, and while I know that his modest spirit, could it still have utterance, would rebuke me with its wonted freedom and mildness, for every word too strong, and every tribute undeserved, I shall not exaggerate, but would rather leave much unsaid than say one word too much.

CHARACTER AS A PREACHER.

As a Preacher, few of my hearers know so little of our friend as myself. But in this respect his character is not easily mistaken. He was never, I believe, what is called a *popular* preacher. He was never followed by the multitude of those "having itching ears," nor was a trumpet sounded before him where he went, nor were his praises heard from the lips of thronging admirers. He was not endowed with that ardor of mind, with that freedom, fulness, and glowing facility of thought or speech, which fit a preacher for that sort of distinction. In the prime of his life, and before the infirmities of advancing age prevented his keeping pace with the changes of style in the pulpit and of taste in the hearers,—in his prime (and that is the period from which to estimate any man,) he held a most respectable rank among his contemporaries as a sound, instructive, practical preacher, "rightly dividing the word of the Lord." There were many to whom the ministrations of none other were more acceptable than his. He wrote slowly and with labor. He was of a temperament not to be easily excited himself, and accordingly excitement was not the effect of his discourses, but instruction rather, just and clear views of truth and duty, enforced by calm appeals to the understanding and the conscience. He has published but few of his productions. He was called as frequently as most of his brethren to preach on public occasions, and his performance on one such occasion† was received with unusual favor, and is still remembered, and spoken of in terms of high approbation.—What the character of such a discourse must have been, may be inferred from the character of the man. It must have been "a word of wisdom," and "a word of knowledge,"—"a word in season." Doubtless there was considerable inequality in his productions, as from the nature of the case there must be much in those of all of his profession.

A reason why such a preacher does not become popular in the usual acceptation of that word, is stated by the eminent Robert Hall, with his usual harshness and exaggeration, yet with some foundation in human nature, viz., that "Most hearers are a sort of spiritual epicures, who prefer a poignant and stimulating to a simple and nourishing diet, and would infinitely rather have their passions awakened, than their conscience directed or their understanding enlarged."

PASTORAL CHARACTER.

As to the Pastoral character of Dr Porter, the cases, I believe, must have been rare exceptions, if he ever neglected the sick or the afflicted when his counsels or sympathies were desired. But he began his ministry at a time when familiar ministerial visiting was not so customary or so much expected as now. Ministers then acted more upon the letter of the apostolic injunction, "Is any sick among you, let him *call* for the elders of the church." He seemed to possess but little talent or disposition for free and familiar conversation on ordinary topics and with persons with whom he was not intimately acquainted. Accordingly he never acquired the general character of a frank, social and affable man. Among the great diversity of human gifts under the same spirit, and of which no man can exercise them all, his gifts were of a different class, and he exercised them wisely and well in different spheres. But though he was a man of few words, and of course felt that indiscriminate social intercourse was not his fittest element, yet few men ever spoke with more meaning or to so good purpose,—of few men can we remember more "words fitly spoken." He did not dazzle, but he enlightened. And the weight of his character, and the remarkable purity and uprightness of his life, gave an interest and an influence to whatever he said, and impressed his sententious remarks deeply upon the mind.

DOCTRINAL OPINIONS.

In this age of dogmatism and division, it might be expected that I should speak of the speculative theology of the late Pastor of this church, of his connexion with the sects and the controversies of his time, and of the side he has taken. But I would not say anything that should identify him with any sect or party, for he was not the man of a sect. He had no sensitive dread of being classed with that portion of the Christian community, with which he generally agreed in opinion; and his professional associations were chiefly, as they must and should have been, with those with whom he found he had most sympathy. Yet he knew no party but that whose bounds include the whole church of Christ. *He* never lent a hand in the work of division. He never kindled the fires of ecclesiastical discord. He never bore or followed the banner of religious warfare. He never bandied the bad words of exclusion and uncharitableness. Wherever he appeared there was a mild and firm champion of Christian toleration, union and love.—Though he, and such as he, had not power to prevent the mischiefs of dissension that have prevailed, yet his benignity of manners, his collected temper, his acknowledged wisdom, and his unfailing exhibition of a Christian spirit, have had on many occasions, and on many points, a soothing, directing, and most salutary influence in the affairs of the church.

His speculative opinions on disputed subjects are known. They were never concealed by him, nor ostentatiously and dogmatically set forth. He never bound himself, nor would he have others bound, to any system more specific than the Gospel itself. He believed that Jesus was the Christ and a Saviour—a teacher sent from God. He regarded his plainest instructions, his moral doctrines, as foremost and most important. "*Obedience* to the faith," was the point most prominent with him, most urged in his preaching, and eminently illustrated in his life. Fidelity to Christ, the keeping of his commandments, and the keeping of the unity of the spirit in the bond of peace, seemed to him the true and infallible indications of a sound and saving faith.

In regard to the general intellectual attainments of Dr Porter, he did not take that course in his studies, which is usually essential to great distinction. He did not devote himself to any one subject or branch. Yet on all those subjects with which a man in his station might be supposed to be conversant, he had read and understood the standard authors.—On all such subjects he formed opinions, and that, as we know he could not, not blindly or hastily, but such as he saw and could give a reason for. On such subjects he was ready [illegible] intellectual light was closed when his spirit ceased to be of the earth.

PUBLIC SERVICES.

In those stations of trust to which the wise and good are called, few men in the community have taken a more active part, or been more efficient and useful than Dr Porter. In large institutions for objects of charity, and for the promotion of education and religion, his counsels and services have been much in request for arduous and responsible offices. These, there are many to bear him witness, he has faithfully and honorably discharged. They are services which the public can hardly appreciate, but he was eminently fitted for them, and he was willing thus to labor, quietly and unambitiously, to be useful in his generation. As a Fellow of the Corporation of Harvard University, to which Board he was elected in 1818, he is understood to have occupied his responsible post with great fidelity and wisdom, and with respect and influence among his distinguished colleagues.

Among his brethren in the ministry, with whom your late Pastor was associated, I may say it in their presence, he has been the Patriarch and the Sage. He has been regarded with profound respect and veneration. His counsels have been listened to with unwonted confidence. His memory will be long cherished with sentiments of reverence and affection.

PERSONAL CHARACTER.

In the latter part of his life, Dr Porter was called, in the Providence of God, to be more concerned in secular affairs and dealings than suited either his habits or his tastes. These affairs were a trial and a trouble to him. But they involved a duty, and he was faithful to that duty. In these things he has ever shown himself the man of firm and unsuspected integrity. He displayed in them the same cautiousness and sagacity, which he displayed in every thing else, and which were prominent traits of his character. He was watchful of his rights, and firmly maintained them when he thought them in jeopardy. Yet he was truly and thoroughly a liberal minded man. Some generous benefactions bear witness to this remark, and other larger ones were in contemplation, whose accomplishment death has prevented. Hospitality reigned in his house. "He was frugal without parsimony and generous without profusion." He was truly liberal to the poor.—Many such leaned upon him for succor. He waited but to know that his alms were deserved and would do good, and they were bestowed as freely as upon his own wants. I know not the living man, of whom I have so good means of knowing, and of whom I feel a more assured confidence that avarice is a passion that did not have possession of his bosom, that did not narrow his soul a hair's breadth or chill a drop of his heart's blood.

Indeed, his was a mind that seemed never to have been swayed or misled by any passion. Never was man farther from being the creature of passion; and this great circumstance, in connexion with his clear and farsighted understanding, is that which, while it precluded all brilliancy of mind, stamped him for a man of uncommon prudence and wisdom, and unexceptionable purity and probity of character, and made his life a most uniform and tranquil one. He moved among his people an exemplar of correct deportment and of Christian virtue. Had he a single enemy in the world, that enemy might almost be challenged to adduce one instance of moral or social wrong, or even of imprudence or folly. Never had enemy less power to do harm to a character. He was a friend to the whole family of man, and no degree of sin or folly could place a fellow-creature beyond the bounds of his charity and benevolent regards. He was a willing and faithful counsellor to all who sought his counsel, and to all with whom he felt sufficiently intimate to authorize his offering it. And his was advice which it seemed always safe to follow, and which it was seldom well to disregard. Even men near him in age were fain to receive it and be guided by it. If he stood not high among the *praised*, he was certainly preeminent among the *trusted*. He was not of a temperament to conciliate an ardent and general attachment, but those who enjoyed a near intimacy with him could not but feel their respect for his worth and goodness heighten into affection. At the same time, his unvaried urbanity, and tender and careful regard to the feelings of all with whom he had to do, secured the favorable opinion of all.

I have already glanced at the characteristics of the Christian faith of our departed friend. Those who are so blind to the original diversities of human nature, as to recognise a Christian spirit only in the vivid emotions of an ardent soul and the corruscations of a fervent imagination, would probably think lightly of his piety. But he was in truth and soberness a sincerely devout man, one who feared God, and loved his moral image manifested in the Saviour, and kept his commandments sacredly as the apple of his eye.

Of his private and domestic character, I could 'speak that which I do know and testify that which I have seen;' and I should rejoice to set it before his people as a model of an equable temper and of an unfailing and affectionate kindness, securing a beautiful domestic harmony and happiness. But I will leave this among the unspoken remembrances of his home; and its only tribute shall be the tears and communings of bereaved affection, and the fond regrets of those who enjoyed there the blessings and endearments even as of a father's love.

There is yet one more point to which I [illegible] infirmities of age and disease seemed to render the full labors of his office too burdensome, he received and cordially welcomed, in July 1830, a fellow laborer in his work, a colleague in the ministry. It is usually a great trial to a minister when he finds in advancing life, that his accustomed duties and means of usefulness must be in a measure suspended, and his familiar and beloved work pass into other hands before his eyes. It is a trial that makes the relation of colleagues one of considerable delicacy. If it was ever a trial to him, he bore it so that none saw it, and none suffered from it. I must do justice to my own feelings, and bear him witness before his people, that in this relation he has been a father unto me. He has manifested, and I am sure he cherished, but one feeling, that of kindness and affection. In this connexion he pursued but one object, that of the prosperity, success and happiness of his colleague as of a son. His sympathies were never withdrawn. His reproofs, oftener deserved than given, were the suggestions of a parental regard; and his counsels were bestowed freely as the breath of friendship. It was a comfort and a joy to him, that the Providence of God had united the hearts of his people in a colleague and successor, and that he had lived to see it. And it was a blessing to this society, which they can hardly appreciate, and a privilege to his successor, precious beyond the ordinary lot, that he has been spared so long. He rejoiced in the prospect and hope that his flock would be saved from the hazard of that disorder and disunion which so often attend the close of a long ministry. And if he is still permitted to regard the things of earth, he still prays before the mercy seat, for the continuance of our harmony, and our spiritual progress and welfare.

Such is a faint outline of the character of one who, but a few days ago, was seen moving among us in the living and revered exhibition of it. Now the life that could bear so well the scrutiny of man, is finished, and the recording angel has passed the closed book to him who sitteth on the throne

In his last sickness, he was, in some stages of the disease, a sufferer, but a meek and patient one He knew the prospect, and regarded it with Christian composure, submission and trust, and he passed away at last gently as an infant to its quiet sleep. And now that Christian example, as spotless as the world exhibits, and the pattern of a Christian life, is consecrated by the most solemn of all events. The body is going to repose in the bosom of its parent earth, and the spirit, we trust, to be crowned with the promises of God to the righteous. He had fought a good fight, he had finished his course, he had kept the faith, he was ready to be glorified.

He died in a good old age, and is gathered to his people.—He is gathered to his people. His earthly resting place will be amid the ashes of a past generation, the friends and companions of his youth.

Earth, take these venerable remains to thy peaceful bosom! Heaven, receive the ascending spirit to thy bright abode!

Let a mourning family accept the sympathies of many mourners, and seek for consolation in the pleasant remembrance of him who is gone, and in the rich assurances of the Gospel. And let the influence of his character and example remain with us all. 'Though dead he yet speaketh,'—and let his voice be heard, that he may bless us in death, as he blessed us in life. Let the memory of the wise and good man be cherished as a light and guide by us who remain a little longer, that when we too shall be called, we may 'die the death of the righteous, and our last end be like his.'

* His wife, Mrs Martha Porter, was the daughter of Major Nathaniel Ruggles, Esq. of this town. She died without children, in December, 1814.

† Sermon before the Massachusetts Convention of Congregational Ministers, delivered and published in 1810.

[From Rev. Mr Brigg's Discourse at the Installation of Rev. A. B. Muzzy.]

A PUNCTUAL ATTENDANCE ON PUBLIC WORSHIP.

It is of the first importance that in every religious society this institution should be duly valued. It should be regarded as favorable, as indeed essential, to the order, the peace, and well-being of the community; as most intimately connected with man's highest good; as a light, to guide,—a fountain, which sends forth living waters.

The blessings which flow from the public instructions of the Sabbath, where these instructions exert their proper influence, are most highly to be prized; are invaluable. We shall have a striking proof of this, if we compare the condition of a people, where such blessings are enjoyed, with that of a community where they are comparatively unknown. If we look into those parts of our country where but few churches are seen, and those but seldom frequented, we shall there find a moral waste:—education neglected,—the Sabbath profaned,—dissoluteness of morals and rudeness of manners prevalent; and but little, in fact, to remind us of a Christian land. Shall I then hazard much by the assertion, that public worship is essential to the very *existence* of our holy religion? No. If our churches were demolished, would not the best hopes of man be buried in their ruins? If religion were confined to the shades of domestic retirement, would it not ere long be banished from the world? The fact is, that temporal objects occupy too great a space in our minds, engross too many of our thoughts, and call us away from the great purpose of our being. We are prone to erect altars to Mammon; to become enslaved to the world; bound down to the things of earth as with chains [illegible] tions and pious influences of the house of prayer, to break these chains, to throw down these altars, and banish this idolatry from our hearts. It is of the first importance that we should habitually repair to this holy place; to reflect upon our dependence and accountability; to learn the worth of the undying spirit within us; to raise our views above this fleeting existence; and be brought nearer to our Saviour and our God. It is not enough, I repeat it, it is not enough, that we offer up our devotions in private and by ourselves. We must frequent the sanctuary, to increase our faith, enliven our hopes, and strengthen our good resolutions;—must take the sacred fire from the altar of religion in the house of God, and bear it to the domestic altar, or the flame of devotion will there burn dimly, and at length be extinguished; and all around will be cold, and dark, and desolate. Is it not obvious, that wherever public worship is disregarded, the cause of religion must suffer? How is it possible for a society to flourish, and its clergyman to be extensively useful, where this institution is neglected? If there be any thing that would throw discouragements in the way of a faithful minister; any thing that would sadden his heart, and oppress his soul; any thing that would completely paralyze his efforts, and make his labor vain in the Lord; it is the habitual neglect of those, in whom he feels the deepest interest, to attend upon his public ministrations,

RIGHT MOTIVES.

Are there not many who go to the house of prayer, not to worship their God and meditate on subjects relating to their eternal welfare; not to improve their hearts, and gather strength for the duties, the trials, and temptations of life, and, by the divine blessing, be made wise unto salvation; but, in obedience to custom, from curiosity, from pride, to see and be seen, from a love of excitement, or to pass away an idle hour? Are there not many who go thoughtlessly into a Christian assembly, unmindful of the high and holy duties of the place;—enter consecrated walls with no thought of the presence of Deity, no sense of religious obligation, no feeling of unworthiness, and no desire of spiritual improvement? From such worshippers, (worshippers did I say?) what of serious and devout attention, of religious feeling, of self-application, and growth in grace, can be expected? To what purpose would the seed of divine truth be sown, even by the most skilful hand, if the ground were thus unprepared? Would it be received into such uncongenial bosoms? And if received, would it take root, and bear fruit? No. We might almost as soon expect that seed would germinate, if scattered upon the hard and frozen earth; or that the fruits of the Tropics would ripen among the snow and ice of the polar regions, as that such would bring forth the fruits of righteousness.

I will admit that in the house of worship, the thoughtless are sometimes led to reflect, the morally blind to see the beauty of holiness, and lovers of pleasure to become lovers of God. Still, there are many who have attended public worship for years;—from childhood to youth,

and from youth to age; and yet appear to have profited but little by all they have heard of momentous truth, of affectionate entreaty, and of solemn warning. They are "ever learning, and never able to come to the knowledge of the truth." It matters not who the preacher is; such hearers will manifest great indifference to his instructions; and be prone to criticize, to complain, and to censure. Nay; though he should address them with the eloquence of an apostle, with lips touched with the fire of inspiration, they might turn a deaf ear to him; and the voice that should call them to repentance, to duty, and happiness, might, alas! call to them in vain.

How important is it, then, that all who frequent the house of prayer, should attend from right motives! When they enter this holy place, they should leave behind them the world and its absorbing cares and interests; be impressed with the sentiment, that "this is none other but the house of God,—and the gate of heaven;" and God and religion should engage and fill their own souls. They should come as frail, erring, and dependent beings;—to commune with their hearts, and with the Father of their spirits; to feel a deeper sense of religious obligation, and find new motives to the service of their Maker. We are commanded to take heed *how* we hear. And, remembering that we have a deep personal interest in the truths dispensed, we should attend to them with the sole view to our improvement; and, instead of feeling disposed to be dissatisfied with the speaker, we should rather make such a self-application of his discourse, as to be dissatisfied with *ourselves*. When praises are sung, our hearts should be impressed with the devout service: and when prayers are offered, we should individually pray;—engage in them as devoutly as though we were in the retirement of the closet, and so intensely that nothing around us should attract our notice, or call off our thoughts from the object of our worship.

ORIGINAL COMMUNICATION.

For the Christian Register.

COMPENDIOUS SERMON, NO. XXIV.

"I know thy poverty, but thou art rich." Rev. ii. 9.

Many indeed there are, that say unto us, "Who will show us any good?" This inquiry is repeated by thousands and millions almost every day of their lives. Some desire wealth for its own sake; some as the means of elevation or distinction; and some with an ultimate view to sensual gratification. From experience and observation, however, we might learn, that wealth and happiness are not always, nor perhaps generally united. The rich man may be poor in every thing most essential to his comfort. This, we may observe, is implied in the very name miser, which, in our language, is given to one, who is at the same time rich and wretched. On the other hand, as we may learn not only from our text, but from general experience, one may be poor in the common import of the term, and still be rich in those things, which are too precious for money to buy.

1. The poor man may be rich in earthly enjoyments. "God is good unto all, and his tender mercies are over all his works." In the most important particulars, the rich and the poor have equal shares in the bounty of their common Father. Their bodies are formed in the same exquisite manner. The eye, the ear, the tongue, and all the organs of the poor man are as wonderfully made, as those of his more prosperous neighbor. The pure fountains of nature are copious, and the kind invitation is continually repeated, "Ho, every one that thirsteth, come ye to the waters, even he, that hath no money." The refreshing breeze greets the brow of the humblest laborer in the most affectionate manner. Some of the most delicious fruits, and particularly those, which grow without cultivation, may be plucked by every hand. There is no monopoly, nor exclusion in the odors of spring or summer, which are as diffusive as the breath of heaven, nor in the cheerful notes, which fill the forest, as well as the artificial grove. Nor is it in the power of man to veil from the humblest eye those natural beauties or sublimities; which excite the highest pleasures of sense; the flowery field, the morning or the evening twilight, or the more glorious exhibitions of the midnight scene. In the enjoyment of these and many other things of the like nature, the poorest man upon earth may be rich. It is true he may be required to earn his daily bread by toil and hardship; but with him toil and hardship have their reliefs, and are sometimes rich in the happy effects they produce in his very nature and constitution. By the ordinance of heaven, they generally communicate a degree of firmness and fortitude, which render labor itself pleasant, and give him more cheerfulness in his heaviest trials, than many others discover in the most favored condition.

2. If the poor may be rich in many earthly gratifications, much more may they abound in the temporal rewards of virtue. Doubtless they may be rich in that faith, which is the animating principle of every thing morally good, as well as a fountain of consolation and joy; that faith, which will give them an interest in divine protection and support; an admission to that store-house, "which is not made with hands," and which can never be exhausted. "To the poor the gospel is preached;" and the apostle James emphatically asks, "Hath not God chosen the poor, rich in faith?"

Again, it is certainly no paradox, that the poor may be rich in that diligence, that habitual application to some useful business, which is not only rewarded with substantial benefits, but, from the immutable laws of nature, is in itself a source of enjoyment, or at least a preservative from that vacuity of spirit, which is sometimes more intolerable than bodily pain. No wise man would accept an independent fortune on the condition, that it was to be enjoyed in indolence, or not at all; that it should deprive him of those pleasures, which are to be found only in the pursuit of beneficial employments. Many a rich man has been wretched from the mere imagination, that he had nothing to do.

Farther, the poor may be unquestionably rich in that temperance, that entire command over their appetites and desires, which gives the bloom of health to the countenance, and a manly vigor to every muscle; producing that cheerfulness of heart, which Solomon pronounces "a continual feast;" rendering "The little they possess, better than the treasures of many wicked men."

They may be rich in humility, one of the greatest treasures a man can possess; one of the best securities from danger; one of the most immoveable grounds of honor and true glory. "Before honor is humility." "He that humbleth himself," says the Lord of glory, "shall be exalted."

They may be rich in that meek and quiet spirit, which is better than all the outward ornaments, the treasures of the world can purchase; "which in the sight of God himself is of great price." With the grace of the gospel, they may acquire that patience under trials and provocations, that unruffled temper, which is the calm and the sunshine of the soul, and which could not be exchanged, without loss, for the greatest profusion of outward blessings. "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith," much more if the hatred be found in one's own bosom.

They may be rich in those devout affections and contemplations, which afford the purest and most elevated enjoyments, of which a mortal is susceptible. They have not the means indeed of performing long voyages or journies for the purpose of surveying a stupendous mountain or cataract, which is thought to compensate, by the sublime emotions it excites, for all the toil and expense required; but without leaving their fireside, or the door of their cottage, they may entertain themselves with those sublimities in the divine character, which produce emotions of the same kind, but unspeakably more glorious and more pure. "Blessed are the pure in heart," whatever their pecuniary condition, "for they shall see God." They shall be admitted to free communion with Him, "in whose presence is fulness of joy."

The poor, as well as the affluent, may be rich in the generosity of their own hearts; in those benevolent sympathies, which appropriate to themselves every joy they see or know through the wide creation around them. They may be "rich in good works;" in the happiness they give, as well as wish to their fellow creatures. It is a principle founded in experience, that the value of a gift is unspeakably heightened or diminished by the apparent disposition of the giver. Hence the poor man, who does all that his circumstances permit, and that in a cordial and pleasant manner, confers on a person of sensibility one of the highest gratifications he could receive from a person of unbounded wealth. In the second Epistle to the Corinthians we read of some "as poor, yet making many rich." If wisdom and virtue constitute the true riches, the poor may at once possess, and impart them to others. They are like the loadstone, which is not diminished by communication. They are like the fire which is increased by the influence it exerts on other things.

"... heritance, which is incorruptible, and undefiled, and unfading." "We brought nothing" earthly "into this world with us, and it is certain we can carry nothing out;" nothing but those mental and moral habits and attainments, which have no essential connexion with poverty or riches, nothing but our qualifications for the eternal state, to which we are destined, and those recollections of our probation here, of the good we have done or left undone, which may be our joy or our sorrow through innumerable ages. "It doth not yet appear what we shall be;" but the true disciples of Jesus, whether rich or poor, are styled in the language of inspiration "sons of God;" and is not this enough? If sons, they are undoubtedly heirs, "heirs of God, and joint heirs with Christ" of treasures, that can never fail, and a kingdom, that will abide the dissolution of nature.

How happy those, who stand in their appointed place, whether high or low, and cultivate the virtues most becoming their station! receive with gratitude every favor of Providence, intended to cheer or support them during their abode on earth, and opening their hearts to every influence from above, which may tend to make them at once happier and better! Trials they may have, but none, which ought for a moment to discourage them; none, which are not more compensated by joys and hopes, of which the children of this world can form little or no conception.

Mathetes.

For the Christian Register.

CONGREGATIONAL CHURCHES IN MASSACHUSETTS.

Mr Editor,—In glancing over the Massachusetts Register for the current year, I observe some changes in the arrangement of a few of the congregational churches, which as it involves a question of importance I wish to see explained.

In that department of the Register, which is usually prepared with care, the Churches throughout the Commonwealth have uniformly been placed according to their age, or date of establishment, without regard to denomination, or the date of the ministry of the incumbents. For example, the Church in Chauncey Place in Boston, Mr Frothingham's, the ancient Church of Salem, Dr Prince's, and Mr Upham's, the old Church in Sandwich, Mr Merrick's, are placed first in the list of Churches within their respective towns. Every Church of whatever name takes its place according to its antiquity or the period of its foundation.

The propriety and convenience of this arrangement, and in truth the difficulty of admitting any other, will at once be seen by referring to the accurate list in the same Register of the various Churches in Boston, in which the First Baptist Church precedes on account of its greater antiquity, the old South or the Brattle Street Church, and the last of the congregational name are the Church in Pine Street, Rev. Mr Phelps's, and the Washington Street Church, Mr Motte's, established together about eight years since.

Now, Sir, I notice that in the list of the Churches in Cambridge and in Dedham, this established and most convenient order is changed. The ancient First Church in Cambridge, one of the very oldest in the country, of which the Rev. Dr. Holmes was the former and Rev. Mr Newell is present Pastor, is set last, and that of which Rev. Mr Adams is Pastor, founded not more than six years since, is placed first. Also, in Dedham, the "first Church" so called not by usage only and authentic history, but declared so to be by a special decision of our Supreme Judicial Court, is ranked last in the order of the Congregational Churches, and one, which seceded from it, about fifteen years since, is set in its place.

I wish to inquire, Mr Editor, through your columns by whose authority this change has been made. It was evidently not accidental, or from inadvertency. And I infer, that the respectable and candid editor of the Register must in permitting such alterations, have relied on information, which he supposed to be correct.

Your's, A Congregationalist.

CHRISTIAN REGISTER.

BOSTON, MARCH 1, 1834.

LECTURES ON THE EVIDENCES OF CHRISTIANITY.

The Old South Church was crowded on Sunday evening last to hear the Rev. Mr Walker. The aim of his lecture was to prove that there is a foundation in the human mind for religion, of which we have the evidence of consciousness—that man has a spiritual as well a moral and intellectual nature—that religion is essential to our idea of a perfect man—that the religious principle has as real an existence in the soul as justice or benevolence—that we instinctively venerate something higher than ourselves and strive to embrace and comprehend the perfect and the absolute and that the existence of the spiritual world rests upon evidence as strong as that of the sensible. That he succeeded in his aim must be allowed by all who will be content with any thing short of mathematical demonstration. His discourse was marked by his usual power of thought and precision of language. It was an argument compact as a suit of chain armor in which the most lynx-eyed acuteness would look in vain for a flaw. He extorted, not won, assent to proposition after proposition till the fulness of conviction flashed upon the mind. It was valuable not only for the truths it taught, but as an intellectual lesson, affording a fine specimen of reasoning, free from sophistry and what he himself styled "logical sleight of hand" and arriving at one great result to which every sentence was a step—a lesson valuable in these days when men write and talk in so loose and divergent a style and think that to reason and to invent are identical intellectual acts.

He closed with a very eloquent paragraph in which he dissuaded his hearers from attempting to reason with a thorough-going Atheist, who demanded such proof as from the nature of the case it was impossible that he should have. He spoke also of the favorable influence which would be exerted upon religion by a high spiritual philosophy, which should give due honor to the mind and soul of man, and to the study of which he earnestly exhorted his young hearers.

MR WIRT.

The death of Mr Wirt, happening at a moment when the country is in a state of such feverish political excitement, speaks to us in solemn and impressive tones of our dependence upon a higher power and of the transitory nature of all those worldly objects for which we contend with so much fierceness and for which we often sacrifice our souls' best good. From the testimony of all who knew him, he was one of those eminent men whom the eye of admiration might follow from the senate and the forum into the seclusion of domestic and personal life and find only fresh cause for esteem and respect. His fame has long been coextensive with the limits of his country. He has enjoyed the most distinguished reputation as a profound lawyer and jurist, an eloquent orator and a brilliant scholar. His character alone, without his eminent intellectual endowments, was such as would have won him the highest respect from those who had an opportunity of observing it. He was blameless and unspotted in his private life—admirable in his domestic relations, and above all, a man of enlightened piety, a sincere christian, whose life adorned his profession. As he died at the age of sixty-two, his death cannot be called premature but as little can it be said that the public was prepared for it. We never familiarize ourselves with the prospect of the death of an eminent man, filling high stations with honor to himself and usefulness to others. His life seems so essential and valuable that we do not anticipate its close, and his death, happen when it will, shocks us as something sudden and unexpected.

Mr Wirt has long been known as a distinguished and successful lawyer and orator. In his younger days before his "austere mistress, jurisprudence" had engrossed him, he wandered not without delight and profit, in the "primrose paths" of literature. He wrote the "Old Bachellor," the "British Spy" and the "Life of Patrick Henry." His writings are pleasing and have always been popular, though a severe taste would censure their style as being too ornate and exuberant. The "British Spy," has many eloquent and vigorous passages.

It is to be hoped that the public may receive a biographical notice of Mr Wirt from some one capable of appreciating and delineating his character. His example is too valuable to be lost. Such a man leaves behind him, in his good name, a precious legacy to his country and a stirring encouragement to those who are striving to attain the same moral and intellectual elevation.

OBITUARY NOTICE OF FREDERIC W. HOFFMAN.

"Insatiate archer, could not one suffice?"

These lines came forcibly into our memory as in the same paper which announced the decease of the jurist, orator and scholar, after a long and glorious career of usefulness and distinction, and leaving a name which his countrymen will not willingly let die, we read the death of Frederic W. Hoffman, at the age of seventeen, at Lyons in France. To most of our readers his name will probably be new, but such was our own regard for him, and so remarkable was the beauty of his character, that we cannot permit the grave to close over him, without paying a tribute to his memory. He was the only son of Professor Hoffman of Baltimore and had been carefully reared under the paternal roof, and his moral nature, as well as his mind, had been most assiduously cultivated by enlightened affection. He entered the sophomore class in Harvard University last spring. He was at that time one of the most interesting young persons we had ever seen. His fine countenance and graceful manner prepossessed every one in his favor, and a very slight acquaintance served to reveal his higher attributes of character. From the first moment of his connexion with the University he showed himself to be a most remarkable being. An excellent capacity aided by systematic industry, ensured him the rewards of scholarship, and gave promise of future literary eminence. But it was the purity and loveliness of his moral nature that made his example so valuable while he lived, and has caused his memory to be so sacredly cherished by his friends. We never saw a human being that had less of dross in his composition—that seemed more free from stain and blemish, and the imperfections that dim the soul's brightness. He was made of the purest clay—a spirit finely touched and to fine issues. To be virtuous, conscientious, disinterested, faithful to duty, kind and considerate, was to him merely to live and to be. To say that he passed unharmed through the temptations incident to an academic life, would not be doing him justice—such temptations had no power over him, and presented to him nothing desirable. They passed by him without disturbing the calm serenity of his soul. The language of Milton seemed, in his case, but sober truth.

"A thousand liveried angels lacky 'him'
Driving far off each thing of guilt and sin."

He recoiled instinctively from every thing evil, impure, low and degrading, and as instinctively clung to every thing pure, lovely, and of good report.

He had one quality, not always accompanying characters of so much gentleness, purity and grace; we mean mental independence. He never dreamed of taking counsel of any thing but his own conscience and sense of right. What the inward monitor told him was his duty, that he did without hesitation. This moral courage, aided by so unerring a moral sense, gave infinite power to his example. Good influences flowed from him as light from the sun. A purifying and elevating atmosphere encircled him and no one could come within its reach without being made better by it. With all these rare endowments there was nothing austere, or cold, or ungenial about him.—To love him was as easy as to admire and reverence him. He was full of warm sympathies and warm affections—frank, cordial and social. He was too, a happy being. The frolic blood of youth was in his veins. His fine countenance beamed with the animated expression of joyous light-heartedness. There was nothing pedantic or formal in his goodness, but he was full of the bloom and freshness of "life's pleasant morning."

It is needless to say how strong an interest was immediately awakened in him—of how many fond hopes he was the object—how entirely he secured the confidence of his instructers, and the affectionate respect of his companions, with what delight the development of his mind and character was watched over by his friends. But these anticipations were not destined to be realized on earth.—His constitution, never very strong, had probably been enfeebled by his habits of severe application, and early in the summer he was attacked with bleeding at the lungs, and for many weeks, hovered on the brink of the grave, and was only saved from it by the most watchful care and the best medical skill. He was so far restored in the summer, as to be able to cross the Atlantic to join his parents, who were travelling in Europe, and after lingering a few months in the balmy regions of the South, died at Lyons early in December. May the turf lie lightly on his breast. It never wrapped in its cold embrace a higher, a purer or a lovelier spirit.

The death of such a being is a loss to the community, for we are deprived not only of the blossom, but of the promise of the fruit. To his parents—but why should we attempt to speak of them. No language can express the extent of their bereavement, and the commonplaces of consolation would to them be a mockery. For such sorrow earth has no balm—it can only be found in the hopes and promises of our blessed religion, in the assurance which Faith gives to the mourner, of a happy reunion of severed hearts in

"A land that sees no parting,
That hears no sound of sighs."

TEMPERANCE MEETING AT FANEUIL HALL.

On Tuesday evening, a meeting of the friends of Temperance was held in Faneuil Hall. Notwithstanding the inclemency of the weather the hall was filled at an early hour. The meeting was called to order by Richard Fletcher Esq. the President of the Suffolk County Temperance Society and a fervent and impressive prayer was offered by the Rev. Mr Gannett. The President stated that in 1832, the Executive Committee of the American Temperance Society, recommended simultaneous meetings to be held in all the towns and villages in the country, by the friends of Temperance, that the 26th of February last was designated for that purpose and on that day various meetings were actually held. The National Temperance Convention held at Philadelphia in May last, recommended that simultaneous meetings should be held on the last Tuesday of February, which was approved of by the State Convention held at Worcester. He stated that it was a cheering fact that at that moment, assemblies were met together in behalf of the cause of Temperance, not only in this country, but in England, Ireland, France, Prussia, Sweden, India, the South Sea islands, and part of Africa.

Ellis G. Loring Esq. gave a short account of the origin of the Suffolk County Temperance Society and of its labors. It had procured the valuable declaration of 75 physicians against ardent spirits as a drink. He stated that an Agent had been appointed to deliver addresses in every Ward, and that Ward Societies had also been formed, auxiliary to the County Society. The agent had been employed only sixty days, but that in the several Wards and in South Boston he had procured 8205 names to the pledge of total abstinence.

The following resolution was offered by the Rev. Baron Stowe;—

Resolved, That the Temperance reform, and the measures in operation to promote it, by the diffusion of information and the exertion of a kind moral influence, are deserving the support of the Patriot the Philanthropist, and the Christian.

Mr Stow, alluded in an interesting manner, to the stirring associations that invested the place. He said that our efforts to break the chains of Intemperance had a strong resemblance to those of the Hancocks the Adamses, the Warrens, the Quincys of former days to throw off the yoke of a foreign power and that their eloquent language would find responsive echoes in our bosoms. Could that venerated patriot, whose relation he saw near him (alluding to Gen. Warren and Dr Warren his nephew) be permitted to address us now, he would say as he did then "The voice of your fathers' blood cries to you from the ground, 'My sons scorn to be SLAVES!'"

He stated that the temperance cause recommended itself most strongly to the patriot, the philanthropist and the Christian—that intemperance was the fruitful parent of crime and pauperism that it caused great waste of time and money he represented it as destroying the happiness of men and nations—as fatal to the soul's eternal interests and destructive to the religious principle. That it was only by the moral influence of individuals that a reform could be effected—that the legislature could not act till the sense of the people was plainly expressed—that coercion was impracticable—by our individual efforts, aided by the blessing of God, the land might be regenerated.

We were much pleased with Mr Stowe's matter and manner. He spoke with zeal and sincerity and showed a mind of very considerable resources. His earnestness and fervor, once or twice, betrayed him into expressions not altogether in good taste.

The following resolution was offered by the Rev. Hosea Hildreth:

Resolved, That the *traffic* in ardent spirit as a drink, presents a formidable barrier to the temperance reform, that the public good imperiously demands its abolition, and that in the opinion of this meeting, it is morally wrong to engage or continue in it.

Mr Hildreth said he should endeavor to use hard arguments and not hard words. Many respectable men were engaged in the traffic, who said that they were not unfriendly to the temperance cause. He thought they were wrong. Without ardent spirits no man could get drunk—this they supply. The dealer cannot justify himself by saying he does not ask the drunkard to buy. He *does* ask him to buy. He gives notice on his sign that he has ardent spirits for sale, and thus with the strength of a fourfold cord, he drags his victim to the counter to purchase this intoxicating draught. He said the traffic is morally wrong—that all business has a moral character—that one which occasions more misery than happiness was morally wrong. He would not impeach the integrity of many dealers in rum—many were honest and would not take any advantage of a customer or earn a cent by unfairness. The business should be contemplated alone, to learn its character—men who sold rum, sold also other things, if none but drunkards came to their shops they would see the misery they occasioned. If all the traffic in ardent spirits now carried on in the commonwealth, the buying, selling and drinking were confined to one city we might see the results of the system. Of the sin, crime and wretchedness of such a city he drew a striking picture.

Mr Hildreth's remarks were characterized by his usual pithy good sense, felicity of illustration and popular style, but they had the common fault of being too long.

The Hon. Ira Barton, offered a resolution as follows:

Resolved, That in view of the manifold social and domestic evils which arise from the use of ardent spirits in the community, it is the duty of every citizen to abstain entirely from their use.

Mr Barton said that he came to offer the congratulations of the legislative temperance Society, that a majority of the members of the legislature were favorable to temperance though they had doubts as to the expediency of particular enactments. The traffic could not be defended. The social evils produced by intemperance were indescribable—it was fatal to the political well-being—that a healthy moral sentiment was essential in a popular government, that a constitution was nothing without it. He spoke of the formation of anti-temperance societies in Pennsylvania, said he was not surprised at it, when he heard that there were 100,000 voters in the state not able to read or write. He praised the efforts of the young men, exhorted all to persevere, for a nation of drunkards must always be a nation of slaves.

Mr Barton spoke with sense, spirit and—last not least—with brevity.

Mr Frost, Agent of the Suffolk County Society, introduced the following resolution:

Resolved, That the principles of general and voluntary *pledges* to total abstinence from ardent spirits provided an effectual remedy for the evils of Intemperance, and that it is highly important

to extend this pledge to all the population of our country."

Mr Frost stated that the evils of intemperance were not new nor the efforts to suppress it, but that they had gone wrong till the total abstinence principle was started, and then success began to crown their efforts. That the honor of founding Temperance Societies belonged to no man, but to a great many philanthropists. That when the idea was first broached the intemperate smiled in contempt at a thing apparently so feeble—but that its results had been great and glorious. He then proceeded to answer minutely and elaborately the various objections urged against a pledge. He stated that to sign a pledge is merely admitting that there is danger in using ardent spirits as a drink, and every good man ought to lend his influence to a good cause. No man can ask his neighbor to join a society, unless he is a member of that society. No one can ask a man to sign the pledge, who has not himself first signed it. If none but intemperate persons aid the cause of Temperance, these useful institutions will soon be neglected and destroyed.

He gave many interesting historical anecdotes of the various pledges entered into by our ancestors before the revolution not to use certain articles imported by Great Britain.

Mr Frost spoke—as he always does—with eloquence, persuasiveness and perfect knowledge of the subject, but if he had been half as long, we should have liked him twice as well.

Alden Bradford Esq. of New Bedford made a few forcible and impressive remarks on the solemn duty of persevering in the good cause and alluded to the fact that we had set an example to the old world in moral reform as well as civil liberty. The evening was closed with the singing, by the audience, to the tune of Old Hundred, four verses of an original hymn written by L. M. Sargent Esq.

We present this meagre sketch of the proceedings to our readers, with less reluctance, as we understand that the Society are to issue a full report in a pamphlet form.

OBITUARY.

STEPHEN HIGGINSON, ESQ.

It would be unpardonable in those, who believe, that the examples of the highest moral worth are of far higher practical value, than all the great actions of statesmen, and heroes, to omit, or neglect such an occasion, as the death of this distinguished philanthropist, and most benevolent citizen, suggests to the mind of every man, who knew him intimately.—Such was the relative situation of the writer of this sketch.—He knew him perfectly from his cradle, to his grave. He was intimately conversant with him—knew his secret thoughts, and his public and private conduct. If Mr Higginson had been simply a good man, a kind friend, an excellent example in all the ordinary relations of life; we should not have deemed it so solemn a duty, so useful and instructive a performance, to speak of him to the world. He lived for fifty years enbalmed in the affections of all who knew him intimately, and for the best of all reasons, because he cherished and displayed towards all those intimate friends and relations, a degree of warmth, tenderness, disinterested cordial attachment which made them all feel, that their best returns were but cold and heartless, when compared with the ardent, unrestrained, unsophisticated love and affection which he not only expressed, but deeply and sincerely and with his whole heart felt for them. It is not therefore for the sake of Mr Higginson's personal friends that we deem some notice of his almost unexampled virtues indispensable. It is because it is due to human nature, it is for the purpose of showing, that there is in truth and reality such a thing as general benevolence, a full heartfelt love of mankind, a self-devotion to the good of our race, and if Mr Higginson did not enjoy the opportunities, which lavored the reputation of Howard and Wilberforce, he did not fall short of either of them in kindness, tenderness, expansive charity and zeal in promoting the happiness of others.

Mr Higginson's character and pursuits were strictly private. He entered with ardor, it is true, into all questions affecting the well being of the State. He felt a deep interest in the politics of the Nation and State—but he was a modest, unobtrusive citizen, sought no distinction, had no foolish ambition, and no desire, but to advance the public weal by his private opinions, and active personal support of those measures, which he believed to be wise.

Mr Higginson was a direct lineal descendant from the celebrated Francis Higginson, one of the early and most eminent of the Puritanical ministers who emigrated to this country. His family in our early history made a distinguished figure, and with a commendable pride, he felt that this imposed upon him the duty, to sustain by a life of irreproachable virtue, and of indefatigable zeal, the character so bequeathed to him. He was fully successful in his efforts, and it is fearlessly affirmed, that a more spotless and blameless life cannot be readily found in the history of the age in which he lived.

Mr Higginson was bred a merchant, and by his unwearied assiduity he acquired a fortune competent to all his wants and desires. He had an age of affluence and prosperity, not clouded by a single storm. In what manner he bore his prosperity, the uses which he made of his honorably acquired wealth, there are hundreds, who can bear witness, and there are many, very many, who will appear, at a future day, at a tribunal, before which there can be no deception, when all hearts will be laid open, who will bear willing and cheerful testimony, that he did not bury up his ten talents in a napkin, but poured them out liberally, not only for the needy, but for the encouragement and aid of industry and enterprize.

But a dark day awaited him. He was destined by Providence to encounter the severe trial of reverses. His character was not perfectly known. It was essential to the proof of its excellence, that he should taste the bitter and unpalatable fruits of adversity.—Under such trials the greater part of mankind fail.—They either despond and sink into a listless indifference, or they forfeit their character by departing from virtue.—This serious, and (to the eye of the world) dreadful calamity served only to show the bright, and I may almost say brilliant traits of Mr Higginson's character.—An ancient writer has said, that an upright man successfully struggling with misfortune, is a spectacle delightful to the Gods—We can only say, that it is a spectacle worthy the praise, honor, and veneration of man. Such was the spectacle exhibited by Stephen Higginson, under his reverses, and we may add, that we pity, we may almost add we despise the man, who did not feel for him a sentiment of increased respect and love and tenderness. To sum up his character in terms, which those who knew him will recognize to be far more faithful than Stewart's best portraits of the outward man, we say, that he was a man without guile, a praise, which the Scriptures teach us, is one of the greatest—a kind-hearted, affectionate and benevolent man, in the most extensive sense. He was a self-devoted man; a man, who at all times and on all occasions, felt as keenly for others as for himself; a man who despised money for any object or purpose other than for the means it afforded him of doing good with it to others—yes to others not of his own household. He was a zealous man in all public works. He looked to his country, to all its institutions with affection and ardor:—And shall we suffer such a man to pass down to the tomb without a tear, when we offer incense to so many heartless scourges of their race? J. L. *Daily Advertiser.*

CONGRESSIONAL INTELLIGENCE.

On Monday, Feb. 17, in the Senate, Mr Bell presented the petition of a number of the citizens of Portsmouth, New Hampshire, on the subject of the pecuniary embarrassments and distress prevailing in that section of the Union, which the memorialists attribute to the removal of the public deposites from the Bank of the United States, and praying that they may be restored to that institution, or that Congress would make such other legislative provisions, for the relief of the country, as its wisdom might devise.

Mr Knight presented a memorial of a similar character from Providence, Rhode Island, signed by more than one thousand persons, manufacturers, merchants and others, and moved its reference to the Committee on Finance.

Mr Clayton from the Committee on the Judiciary, to which had been referred the message of the President of the United States of the 3d inst. in relation to the Pension Funds of the United States, and the Bank of the United States, moved that it be printed for the use of the Senators.

Mr Clay moved that 3000 additional copies be printed; when

Mr Forsyth moved to lay the motion on the table.

On taking the question, the motion of Mr F. was lost, without a division.

Mr King of Alabama, desirous of giving the Senator from Penn. (Mr Wilkins) an opportunity of going on with his speech, renewed the motion to lay the motion for printing an additional number of copies of the report on the table.

Mr Clay asked if the motion was in order.

Mr King explained that his motion referred only to the printing of the additional number of copies; and the Chair having decided this motion to be in order, the question was taken, and it was carried in the affirmative as follows; Yeas, 25—Nays, 17.

Mr Wilkins then rose and resumed his remarks in defence of the removal of the deposites, and continued until 3 o'clock, when, without coming to a conclusion, he yielded the floor; and

On motion of Mr Wright, the Senate adjourned.

In the House of Representatives, Mr Adams moved a reconsideration of the vote, by which the memorial from New York, in favor of a warehousing system, had been referred to the Committee of Ways and Means. The object of the memorial, Mr A. observed, was to change the tariff law of 1832, and the subject properly belonged to the Committee on Manufactures. Mr Cambreleng said, that there was a vast amount of goods, which must be sold at auction, under the act, unless relief was afforded to the merchants, by allowing them a credit upon the duties; he therefore opposed the motion to reconsider.—The motion was finally rejected by a vote of 123 to 84.—Some memorials from Portsmouth and Providence, in reference to the existing pressure, were presented; and the House adjourned.

In the Senate, on Tuesday, the report of the Committee of the Judiciary, on the message of the President, relative to the pension fund, was ordered, with the opinion of the Attorney General and the accompanying documents, to be printed. Mr Wilkins resumed his remarks on the removal of the deposites, and continued until interrupted by the announcement by Mr Magnum, of the death of Mr Wirt. The Senate immediately adjourned.

In the House, Mr Gorham presented a report from the minority of the Committee of Ways and Means on the subject of the pension agency. A long debate arose on the subject of the shooting of Owens in Alabama, by a soldier of the United States.

The subject of the removal of the Deposites was resumed. A long debate occurred on a question of order, Mr Chilton having moved a call of the house previous to taking a vote on the previous question, and been decided out of order by the Speaker. The House supported the decision of the chair 115 to 112. The previous question was then called for, 115 to 109. On the question shall the main question be now put, the Yeas and Nays were ordered. Mr Burges moved that the House adjourn, which was decided in the negative, 82 to 142. The main question was then called for, 116 to 112.

The main question was then put, on referring the Secretary's Letter on the Deposites to the Committee of Ways and Means, and decided by yeas and nays, in the affirmative, as follows—Yeas 130, Nays 98.

In the Senate, on Wednesday, two memorials were presented by Mr McLean from citizens in Erie Co. (Pa.) and citizens of Germantown, relating to the removal of the deposites—which caused a warm debate on the question whether they should be received. The language of both memorials was considered highly exceptionable.—They were finally laid on the table.

The bill to repeal the Revenue Collection bill was made the order of the day for Monday fortnight.

Mr Wilkins then resumed and concluded his remarks, on the removal of the deposites, and on motion of Mr Tyler, the Senate adjourned.

In the House, the resolution submitted by Mr Mardis of Alabama, instructing the Committee of Ways and Means to inquire into the expediency of reporting a bill requiring that the deposites of the public money shall hereafter be made in State Banks, and defining the contracts relative thereto, was considered until the expiration of the hour allotted to resolutions.

The bill making appropriations for fortifications for 1835, was taken up, and a long discussion ensued. Mr McDuffe moved it be recommitted to the Committee of the Whole on the State of the Union, on the ground that it contained appropriations for four or five new fortifications. Among these, was one of $25,000 for the fort on George's Island in Boston harbor. Mr Polk insisted that these appropriations were not new, but were part of a regular and previously established system. Mr Gorham opposed the motion. He said that the fortifications proposed for Boston harbor were essential to its defence, and the estimates were not too high. It was surprising, that it had not been fortified before. Mr Everett denied that there had been any understanding that works of the first class should be discontinued. He did not think, that the work of retrenchment should be begun by abandoning the defence of a most exposed and important portion of the coast for which no provision had yet been made: Fort Independence having been erected by the Colonial Government, a century and a half ago. The House then adjourned.

On Thursday, both Houses adjourned without transacting any business, in order to allow the members to attend the funeral of Hon. William Wirt, which took place on that day.

In the Senate, on Friday, the whole day was occupied in an animated debate upon certain memorials concerning the Public Deposites and the Currency. The Debate had not terminated when the Senate adjourned.

In the House, Mr Adams of Massachusetts addressed the Speaker before the reading of the Journal, and requested the consent of the House to make a few observations respecting an addition to the journal of the House which he proposed to make, viz. that the adjournment took place in order to afford the members an opportunity to attend the funeral obsequies of WILLIAM WIRT. Mr Adams gave a brief, but feeling outline of the public life and character of this eminent man, and the motion was adopted without a division.

The House then resumed the consideration of the Resolution moved by Mr Mardis, directing the attention of the Committee of Ways and Means to certain propositions concerning the deposite and custody of the public money; and Mr Mardis continued his argument in support of his motion, until the arrival of the hour of one o'clock; when the House passed to the Orders of the Day.

The House resolved itself into a Committee of the Whole on the bill to compensate Mrs Decatur, and after some discussion, rose and reported progress. The House then adjourned.

Massachusetts Legislature.—In the House on Thursday Feb. 20th, the bill in relation to the attachment of real estate was again taken up—the amendment submitted thereto by Mr Walcutt, of Hopkinton, was rejected; and the question recurring on ordering the said bill to a third reading, it was decided in the negative.

In Senate on Friday, on motion of Mr Bailey, of Norfolk, the order of the House authorizing the committee on the subject of Freemasonry to send for persons and papers, was taken up, and the question being stated on adopting said order, it was determined in the negative.

On motion of Mr Shattuck, of Middlesex, it was

Ordered, That the Committee on Banks be instructed to inquire into the expediency of prohibiting the circulation of Bank Notes of a less denomination than five dollars, issued by any Bank not incorporated by the authority of this Commonwealth. Sent down for concurrence. (In the House, read and concurred)

In the House on motion of Mr Sawyer of Wendell,

Ordered, That the Committee on the Militia be instructed to inquire into the expediency of exempting the farmers and mechanics of this Commonwealth from all military duty.

On motion of Mr Phelps of Belcherton, it was ordered that the Committee on finance consider the expediency of instructing the Senators, and requesting the Representatives in the Congress of the United States, to use their endeavors to obtain a final settlement of the Claims of this State upon the General Government for Monies expended during the last War, in the common defence, amounting as heretofore audited, to the sum of $412,601, 34 and interest upon the same.

Bill to terminate the corporate powers of Grand Lodge of Massachusetts—read third time and passed to be engrossed.

In Senate on Saturday, Feb. 22, a bill from the House, to terminate the powers of the Grand Lodge of Massachusetts, was read, and referred to the Committee on the Judiciary.

In the House on Monday, Messrs Lyman of Southampton, Allen of Worcester, and Ely of W. Springfield, were appointed a committee with such as the Senate may join to inquire what business remains to be acted upon and when the Legislature may be prorogued.

In Senate on Tuesday, On motion of Mr Blake of Suffolk,

Ordered, That the Committee on the Judiciary be instructed to inquire if any and what further provisions of law are necessary for the further management and improvement of Warren Bridge, and for regulating and collecting the tolls accruing therefrom.

Ordered, That from and after Tuesday next, this House hold two sessions a day.

Mr Adams of Natick, submitted an order requiring the Treasurer of the State Lunatic Hospital to present to the House a full and detailed report relating to the finances of that institution. The order, after some debate, was finally committed to a special committee, consisting of Messrs Cushing of Newburyport, Thayer of Braintree, White of Boston, Adams of Natick, and Forward of Belcherton.

In the Senate, on Wednesday, the bill relating to the choice of Representatives in Congress was taken up and amended, and the question on its passage to be engrossed being taken by yeas and nays, it was determined in the affirmative.

The Rev. Jonathan Mayhew Wainwright, D. D. was chosen to preach the next Election Sermon. The whole number of votes was 37. Rev. J. M. Wainwright had 19; Rev. John Brazer of Salem, 18

A message was received from the Governor, transmitting a letter from the President of Harvard University, in behalf of himself and the Fellows of the College, expressing their gratitude to the Commonwealth, for a valuable collection of minerals made by order of the Legislature, by Professor Hitchcock, during his geological survey, and presented to that Seminary.

GENERAL INTELLIGENCE.

Appointment by the Governor and Council.—James C. Merrill, of Boston, to be a Justice of the Police Court for the city of Boston—and the Justice's Court for the County of Suffolk, in the place of Benjamin Whitman, resigned.

Feb. 22.—The anniversary of the birth of Washington was celebrated in this city on Saturday by the parading of some of the military companies, and by the firing of the usual salutes-

Death of Gen. Crane. Gen. Elijah Crane, High Sheriff of the County of Norfolk, died at his residence in Canton, on Friday of last week, at the age of eighty.

Warren Bridge.—Letters from Washington inform that the Warren Bridge Case has been laid over for reargument, to the next term of the Supreme Court, in consequence of the absence of Judge Johnson. Mr Wirt, the counsel of Warren Bridge Proprietors, was present at the time.—*Bunker Hill Aurora.*

A State Temperance Convention was held at Trenton, N. J. on Wednesday Feb. 19—150 delegates present—L. Q. C. Elmer, Esq. in the chair. During the sitting of the Convention, a State Temperance Society was organized, and Gov. Vroom was chosen President.

Hon. William Wirt.—We learn with regret, that this eminent jurist and statesman, died on Tuesday last, in Washington. When the intelligence of this event was received in the Senate and the Supreme Court of the United States, those bodies immediately adjourned. A meeting of the gentlemen of the bar was held, when Mr Webster, after a brief, but very feeling and impressive address, submitted a series of resolutions, which were unanimously adopted, expressing the highest respect for the ability and purity of character of the deceased, and the deepest regret for his loss, and making provision, also, for the delivery of a funeral discourse, and the erection of a monument to his memory.—*Daily Ad. Feb.* 22.

Georgia.—The freedom of a negro lad, who made extraordinary exertions to save the Court House at Milledgeville from destruction by fire, has been purchased by an act of the Legislature of Georgia for $1800.

Batavia.—Seventeen merchants in Batavia, N. Y. the entire number in that place, have come into an agreement not to purchase any more ardent spirits. In the last twelve months the sales in that town have amounted to 32,281 gallons.

Massachusetts Peace Society. A public meeting of this Society, was held in the Rev. Dr Channing's church on Friday evening Feb. 21. Rev. Dr Lowell, President of the society, presided. Prayer was offered by Rev. Mr Lindsey. After which the Report of the Executive Committee was read by the Corresponding Secretary, J. P. Blanchard, Esq., giving an account of the operations of this and other Peace Societies during the past year.

Mr Grew of Hartford, Conn. moved the acceptance of the Report; and accompanied this motion with some pertinent remarks, enforcing the importance of yielding a more implicit obedience to the precepts of the gospel on the subject of peace.

Mr Degrand, in seconding the motion, explained and illustrated the practicability of settling national difficulties on the principles of trade, as in the cases of Louisiana and Florida, by the U. States,—by treaty of purchase, without bloodshed.

Before the question was taken on the acceptance of the Report, some very eloquent and affecting remarks were offered by Rev. Mr Taylor on the horrors of war, in which he described an engagement at sea, in the most graphic manner. Whatever might be said of defensive war, no man could have had the audacity to advocate a war of aggression after listening to the moving appeal of this eminent divine. The report was then accepted.

Rev. Mr Gannett then presented the following Resolution:

That the *apathy* of the Christian world, on the subject of war, while it presents discouragements to the advocates of permanent and universal peace, should but stimulate them to the utmost faithfulness to a cause, of which their philanthropy and their faith, forbid them to entertain a doubt of the ultimate success.

We will not attempt a description of Mr Gannett's remarks, but content ourselves with saying, that they must have impressed the truth of the resolution which he offered upon every candid mind in the assembly. And we believe that if the ministers of the Gospel generally would preach to their people the sentiments contained in his speech, there would be a great change in the public mind on this important question. As to defensive wars, he remarked, that if we can succeed in convincing men of the sinfulness and inexpediency of aggressive wars, all other descriptions of war will cease of course, "cepat causa, cessat effectus."

Rev. H. Malcom seconded the resolution, and it was adopted.

Mr Russell, of Kingston, offered the following Resolution, which was seconded by Mr Holland, and adopted without discussion, owing to the lateness of the hour.

Resolved, That Peace Societies have the greatest encouragement to persevere in the blessed cause in which they are engaged, inasmuch as they have the *promise of God* that the time shall come, when nation shall not lift up sword against nation, and when they shall beat their swords into ploughshares and their spears into pruning hooks, and shall learn war no more.

Mr Ladd, general agent of the American Peace Society was present, but was unable from debility to address the audience.

The Society are making an effort to circulate by subscription a large number of the revised edition of Dr Worcester's famous Review on the custom of War;—a pamphlet eminently calculated to enlighten and arouse the public mind on this subject.—*Mer. Jour.*

LATEST FROM EUROPE.—European dates to the 8th of January have been received from Spain; the accounts are rather less favorable to the cause of the Queen though they are contradictory and undecisive.

Advices from Lisbon to the 31st December, picture the difficulties of Don Pedro as increasing. It is said that Miguel has abundant means to continue the contest, and it was strongly reported at Lisbon that he would speedily have a new fleet, and Napier was employed in making preparations to receive it. Don Pedro had seized an armed Portuguese Indiaman, with $100,000, besides a rich cargo of merchandize on board, for having treasonably or ignorantly run into the Tagus, with the Royal standard flying.

The Paris papers are chiefly filled with the speeches of the several members of the diplomatic body to the king on the occasion of the new year and his majesty's answer. The Chamber of Deputies appear to have no disinclination to war. Their President, M. Dupin, said in his address, that his wish was "for peace as far as might be possible," but it must be a "safe and honorable peace." The Russian Minister, whose speech was looked for with great interest made no allusion to the subject of peace or war from which the disposition of his master could be inferred.

Intelligence has been received of the death of Abbas Mirza, the presumptive heir to the throne of Persia, who is said to have been much devoted to the Russian interest; and disputes in regard to the succession were not unlikely to arise.

A complete revolution in the religious affairs of Switzerland was confidently expected, and that a national church, independent of the Church of Rome, would be established.

A public meeting has been held in England to petition Parliament to remove the bishops from the House of Lords, and also to urge the necessity of a complete separation of Church and State, and appropriation of its revenues to National purposes.

We learn from Greenland that the worthy Missionary Kleinschmidt, who has most zealously followed his vocation there for forty years, and founded the flourishing establishment of the brethren, at Fredericksthal has died at a very advanced age.

The Bishop of Calcutta has recently presided at a large meeting at Calcutta, at which it was determined to introduce infant schools on an extensive scale in that Presidency. A committee has been appointed under the patronage of the Governor-General, and instructions forwarded to this country to send over a proper master and mistress for a central school.

Louis Phillippe had written to Dr. Chalmers of Edinburgh for the purpose of being supplied with the plans of education which have proved so successful in Scotland; as also the best mode of conveying scriptural knowledge to his people.

Roman London.—In digging the foundation for the new Goldsmith's Hall, the workmen discovered about 15 feet below the surface, a Roman altar of a curious and beautiful description. On the front is a graceful figure with a bow in the left hand, and the right drawing an arrow from the quiver over the shoulder, and on the side is a Greyhound. On the back is the carving of a lyre, which is much mutilated by the tools of the laborer.

MARRIAGES.

In this city, by the Rev. Mr Barrett, Mr Francis D. Kidder to Miss Ann A. Balch. By Rev. Dr. Lowell, Michael Roulstone, Esq. to Mrs Harriet C. Bond. By Rev. Dr. Sharp, Mr Oliver F. Winchester, of Baltimore, to Miss Jane E. Hope, of this city.

In Salem, Mr Samuel C. Clark to Miss Mary Ann N. Smith.

In Ipswich, Mr Aaron Goodhue to Miss Fanny M. Cooper.

In Seekonk, Mr Jona. Monro to Miss Susan B. daughter of the Hon. Seth Whitmarsh.

In Montgomery, Ala. Mr S. Robinson, formerly of New-Hampshire, to Miss Mary Jane Norton, of Boston.

DEATHS.

In this city, on Saturday, Mrs Elizabeth, wife of Mr S. H. Norris, aged 40. Mr John B. Gilbert, 39. Miss Maria Clark 36. Mr Isaac Kimball. Miss Phebe Scott, 35.

In Lexington, Mrs Sally Winship, aged 80.

In Chelmsford, Mrs Mercy F. wife of Caleb Abbot, Esq 51.—In Danvers, Mr Amos Trask, 53.

In Stoneham, on the 17th inst. Mr David Gould, 93, a patriot of the revolution—he was engaged in the battle of Bunker Hill; and also served five campaigns in the old French war.

In Belchertown, 13th inst. Mrs Cordelia, wife of Dr Horatio Thomson, 29.

In Charleston, S. C. 12th ult. Daniel S. Gaillard, Esq. 34, late U. S. Military Storekeeper,—a gentleman highly esteemed and respected.

ADAMS FEMALE SEMINARY.
Derry, N. H.

THE Spring Term at this Seminary commences on Wednesday the 16th day of April.
Board $1,75 per week.
Tuition $5,00 per week.
CHARLES C. P. GALE, Principal.
Derry, N. H. Feb. 24, 1834. 6tis.

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"I have examined this work sufficiently to satisfy myself of the great industry, learning and good sense of the author, and in my opinion we have no book of the kind so valuable to the profession as this will be."—*Cyrus Perkins*, New York.

"The work cannot fail to be highly acceptable. The articles are drawn up with clearness, and they bring into view the current knowledge of the day."—*Thomas T. Hewson*, Philadelphia.

"My opinion accords entirely with my friend Thos. T. Hewson."—*Jos Parrish*, Phil.

"I am familiarly acquainted with the high character and writings of Dr Copland, and believe this work will prove a valuable addition to the library of the American physician."—*David Hosack*, Hyde Park, N. Y.

"Dr Copland's work bears internal evidence of having been the object of years of labor. The work is a miracle of industry."—*London Medical Gazette.*

"The labor is immense, and will stamp the author as a man of great research. It offers a most remarkable example of the 'march of intellect.' There is more information in this part, which cost but one dollar, than in any five octavo volumes of the year 1800, at an expense of twelve dollars."—*Johnson's Medico-Chirurgical Review*

"Dr Copland has executed a task which very few would have had the courage to contemplate, and still fewer of executing in so masterly a manner."—*London Med. and Phys. Journal.*

"A careful perusal of this volume enables us to bestow upon it our full and unequivocal approbation."—*London Lancet*

"This is the most learned, comprehensive and valuable Medical Dictionary in our language."—*London Med. & Surg. Journal.*

"It is at once consistent, practical and clear, and bespeaks in every page the accomplished scholar and judicious physician."—*Liverpool Med Gazette.*

"The articles we have read are every way worthy the reputation of Dr Copland."—*Boston Medical and Surg. Journal*

"Dr Copland has here a series of essays, which may justly be said to be unrivalled."—*Edinburgh Medical and Surgical Journal.*

"His descriptions of the different diseases, and their modes of treatment, are written with so much ability that some of them are said to constitute the best treatise in existence."—*Boston Daily Advertiser.*

"We have rarely seen a more beautiful specimen of American typography. The articles are instructive and full of sound learning."—*Boston Transcript.*

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That thus my truant eye should stray!' [Langhorne.]

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'The engravings happily illustrate the various phenomena of nature exhibited in the lessons.' [Evening Gazette]

Just published by LILLY, WAIT & CO. feb, 1

LIBERAL PREACHER FOR DECEMBER.

JUST published, at 134 Washington St. The Liberal Preacher for December 1833, containing a Sermon by Rev. James Flint, D. D. of Salem, "Peace at Home." Also a Sermon by Rev. Simeon Doggett of Raynham. "Love, the fulfilling of the Law."

THE UNITARIAN FOR FEBRUARY.

THIS day published by JAMES MONROE & CO. Cambridge.

CONTENTS.

Christianity and Reform.—Pauperism.—Letters to Trinitarians. No. 2, *The Unity*—Letters from the South, No. 1.—The Son of Man.—Letters to Unbelievers, No. 1. *Nature and Causes of Infidelity.*

NOTICES OF BOOKS.

A Dissertation on Native Depravity, by Gardiner Spring, D. D.—A Discourse on Education, delivered before the Legislature of the State of Indiana, by Andrew Wylie, D. D.—Farewell Sermon, by Rev. Wells Bushnell (late Pastor of the Presbyterian Church in Meadville, Penn.)—An Essay on Demoniacs, by Plain Truth.

CORRESPONDENCE AND INTELLIGENCE.

Extract from a Letter to one of the Editors.—The Unitarian Church in Meadville, Penn.—Unitarianism in Detroit.—Installation.

Cambridge, February 1, 1834.

EVIDENCES OF CHRISTIANITY.

THIS day published by L. C. Bowles 141 Washington Street, Watson's Apology for Christianity; Watsons Apology for the Bible; Jenyns's view of the internal evidence of the Christian Religion; Leslie's, short and easy method with Deists; Palevs view of the evidences of Christianity, with a Preliminary Discourse, by Arch. Alexander, D. D. Feb. 8.

TRACT OF THE A. U. A. FOR DECEMBER.

JUST published by CHARLES BOWEN 141 Washington Street, No. 78 of the Tracts of the American Unitarian Association, entitled "Explanation of Isaiah lx. 6, and John i. By George R. Noyes." Feb 1

A New Years' Wish, for the Children of my society. A Sermon Preached in the Federal Street Meeting House, January 12, 1834. By Ezra S. Gannett. Just Published by L. C. BOWLES, No. 141 Washington Street. Feb. 15.

TRACT FOR JANUARY.

JUST published by Charles Bowen, 141 Washington Street. The Tract of the American Unitarian Association for January, entitled "Pre-sumptive Arguments in favor of Unitarianism." By M. L. Hurlbut. Feb 8.

AVERY'S VINDICATION. A vindication of the Result of the Trial of Rev. Ephraim K. Avery; to which is prefixed his *Statement of Facts* relative to the circumstances by which he became involved in the prosecuation. With a Map. Price 25 cents.

This day published by
f 25 RUSSELL, ODIORNE & CO.

POETRY.

THE WINGED WORSHIPPERS.

BY CHARLES SPRAGUE.

Addressed to two Swallows, that flew into a Church during religious service.

Gay, guiltless pair,
What seek ye from the fields of heaven?
Ye have no need of prayer,
Ye have no sins to be forgiven.

Why perch ye here,
Where mortals to their Maker bend?
Can your pure spirits fear
The God ye never could offend?

Ye never knew
The crimes for which we come to weep:
Penance is not for you,
Blessed wanderers of the upper deep.

To you 'tis given
To wake sweet nature's untaught lays;
Beneath the arch of heaven
To chirp away a life of praise.

Then spread each wing,
Far, far above, o'er lakes and lands,
And join the choirs, that sing
In yon blue dome not reared with hands,

Or, if ye stay
To note the consecrated hour,
Teach me the airy way,
And let me try your envied power.

Above the crowd,
On upward wings could I but fly,
I'd bathe in yon bright cloud,
And seek the stars that gem the sky.

'Twere heaven indeed,
Through fields of trackless light to soar,
On nature's charms to feed,
And nature's own great God adore.

MISCELLANEOUS.

[From Miss Pardoe's Traits and Traditions of Portugal]

VISIT TO A CONVENT OF FEMALE TRAPPISTS.

Sacavem possessed a Convent of Female Trappists: the strictest order in the country; and I naturally felt a great curiosity to pay a visit to the community; and consequently requested the rector to be kind enough to obtain permission for me to converse with the nuns. He assured me that there would be great difficulty in doing this, as they were not allowed to speak even to their own relatives; one of the community being appointed yearly to answer all inquiries at the grate; but he assured me that he would use his influence with the confessor, whose acquiescence in my request might perhaps be the more readily obtained that he would at the same time have an opportunity of gratifying his own curiosity. In a few days the welcome intelligence had arrived that the holy father had acceded to our wishes, and had appointed the following morning for our visit. When we entered the great square of the convent, we discovered the monk seated on the steps of the chapel, pulling up one of his stockings! He was a remarkably tall man, and evidentty vain of his person. He received us very graciously: and expressed great pleasure at this opportunity of convincing us of his desire to oblige, but said that he feared we should be much disappointed, as the nuns were most of them very old, and he had no doubt very ugly also, though he had never seen any of them: he followed up his remark by observing that he thought all those who had voluntarily taken the vows of this order were *star doudo*,* when there were plenty of convents in Portugal where they might have eaten and drank as much as they pleased, and have had good clothes upon their backs; but that it was their own affair, and they must now make the best of it! After this very pious harangue, he led the way to his apartment, which was extremely comfortable, and indeed possessed (for Portugal) many luxuries. Here he presented us with some most excellent wine, oranges, and dried grapes.

The nuns of this order never, as he informed us, tasted anything from the first day of their noviciate but fish and vegetables; sickness, even the most violent, producing no alteration in this respect; or indeed in any other; for, even in the most desperate cases, all earthly assistance was forbidden, as tending to counteract the will of God. "If," said he "God has willed that they should die, they must—and if he has ordained that they should recover, they will." And, in the spirit of this bigoted argument, all medical advice is held as a sin; and they, consequently, use no effort to alleviate suffering, or to remove disease.

They make the most delicate sweetmeats, which they are not permitted even to taste; and the most beautiful flowers which are manufactured in Portugal are the produce of their hours of recreation: the royal family are supplied from this convent, and the high altar of their own chapel affords no imperfect proof of their proficiency in this beautiful art. They are limited in their quantity of nourishment, bad, or rather poor as it is: and they are covered by a single garment, which is given them on the day of their profession, and is never replaced; this garment is of the coarsest serge, and they wear no linen beneath it. Like the monks of *La Trappe*, they every day throw out a spadeful of earth from their graves, and sleep on a plank strewn with ashes, on which they also die—but let it not be thought that any effort is made even "to smooth the bed of death" —in the last agonies, the plank is but overstrown the more thickly; and *nails* and *flints* are added to the ashes by which it was previously covered—and thus they die—the garment which had enwrapped them during life, forming their shroud!

The only door of admission into that portion of the building inhabited by the community is always kept locked, and the key is in the possession of the confessor, *pro tempore*. These monks are of the order of mendicant friars, and are changed every month.

After we had been some time in the convent, the confessor went into an inner apartment, and brought out a very beautiful bunch of artificial laurestinas, which he gave to me, telling me at the same time that the nuns would probably offer me some flowers in the wheel, but that they would be of an inferior quality, and after the choicest had been sent off to the *Infantas*, the best which remained were given to him for the use of the chapel.

I should mention that this convent possessed no lands, nor revenues of any description; and was maintained entirely by the industry of the sister hood; it was evident, nevertheless, that the holy guardian of their consciences did not suffer any of the pangs of poverty.

Having learnt all these particulars from the monk, we proceeded to look at his confessional; it was snugly carpeted, and contained a very comfortable arm chair, and a stove for charcoal. The grate, through which the voice of the penitent entered this apartment, I can compare to nothing which it more resembled than the bottom of a tin colander, the holes being pierced precisely in the same manner.

From the confessional we went to the parlor, a miserable looking confined apartment with a brick floor; the grating perforated like that of the confessional, but rather more open; and guarded by long iron spikes. The monk, greatly to my satisfaction, did not enter the parlor with us; as, although he permitted the interview, if such a term be applicable to a meeting where the parties were not supposed to have even a glimpse of each other, he, nevertheless could not countenance it by his presence.

The Prioress, who was already at the grate when we entered, welcomed us, in a weak, tremulous voice, which at once proclaimed great age; she expressed herself devotedly attached to the English; General Beresford having, during the Peninsular war, protected her convent from the French, and her community from dishonor. The enemy had retreated before the British forces: as these crossed the bridge, she stood at the open gate of her convent at the head of her trembling flock: and as the troops drew near, herself and her nuns threw themselves on their knees, prepared for whatever severity her conquerors might inflict upon them. The gallant general at once advanced; and, probably from not speaking the language, drew his sword and laid it on the earth between them and himself: "And we were saved!" said the feeble voice in conclusion. "I never think of that day but I weep, and on every anniversary of our deliverance we put up most earnest prayers for the brave General and likewise his gallant countrymen."

She appeared to converse with us with painful upbraiding, repeatedly remarking, that, although their confessor had, with an indulgence of which herself and her community were unworthy, permitted them to have the happiness of receiving our visit, they must do heavy penance to free their souls of such a weight of worldly enjoyment. She then told us her own history; and I only wondered that she had lived to so great an age, with such a story to tell!! She was the daughter of the Marquis of *Tavora*, who was condemned as one of the conspirators against the life of Dom Jose I. Her father and mother each lost their right hand, and were subsequently beheaded—their whole family being collected round the scaffold; the unhappy narrator herself, then only four years of age, in the arms of a nurse—her brother, a youth of seventeen was compelled to dip his hands in the life blood of his parents, and then shared their fate—of her young and lovely sisters I dare not speak—to have immolated them also, had been mercy—for herself, they reserved a more lingering misery, and she was conveyed, infant as she was, to this convent, where she had worn away *eighty* years of a miserable existence! I trust that, ere this, she sleeps calmly within her grave.

The sub-prioress was sister to the celebrated Marquess of Pombal, who, after his disgrace, came to hide her sorrows under this repelling and inhospitable roof.

The sisterhood had not increased their numbers for twelve years, and they were really absolutely childish in their ideas. I endeavored to persuade them to admit me into the interior of the convent; but they soon convinced me that this was impossible; the only mode of ingress being by the wheel, a sin too deadly to admit of a moment's thought. Sorely did they strive to induce me to take the veil, and remain with them; they used many arguments, and at length told me that if I could consent, there would be a *whole week's* festival in the convent; their ideas of worldly happiness had become so contracted that they conceived such an inducement to be irresistible!

Their only enjoyment, and *that*, I am ready to concede, must have been a great one, was their beautiful flower-garden, which they necessarily tended entirely themselves, and where they cultivated the most rare and valuable flowers, in order to serve as models for their work. Before we left the convent, they put into the wheel several specimens of their art, together with some sweetmeats, which they pressed us to accept; and we, in return, presented to them half a dozen pounds of tea and sugar, having previously obtained permission of the confessor for them to accept our very useful, if not very sentimental, offering. Poor things! they were actually bewildered with delight—they had been but little accustomed to such luxuries.

In the course of our conversation, I asked the Prioress if she would allow me to endeavor to obtain a sight of the apartment in which she was then standing? She told me in reply, that she was so thoroughly convinced of the impossibility of my doing so that I was at liberty to make the attempt. I accordingly knelt down, and fixed my eyes steadily on a particular point; for a time I could not distinguish any thing; but at length, on being playfully urged by one of the community to tell them what I saw, I replied, "I see a *panella*."†

A voice softly articulated "*Ah, Jesus!*"

"And now I see a basket of oranges." There was a dead silence. "And now;" I continued, delighted at my success, "I see one of the ladies."

"*Nada! nada!*"‡ said the sub prioress.

"Pardon me, *minha Senhora*, it is you who have now spoken whom I see; your hands are crossed upon your breast, and you wear a white gown, edged with black."

Long before I had finished speaking, the nun disappeared. They all seemed perfectly overwhelmed on discovering that they *could* be seen from the parlor, and the sound of suppressed sobbing was distinctly perceptible. They implored of me to rise, and not to attempt looking at them again. I instantly complied, with the wish; and in fact I had seen all which I desired to see. The gown was coarse enough for sacking, and must have been positively painful until the wearer became accustomed to it; and the face of the sub-prioress, who was the individual of whom I had obtained a glimpse, for it was literally nothing more, was pale and haggard, and her hair perfectly gray: she is the very nun that fancy would frame—a personification of fast and vigil, and penance.

How balmy seemed the breath of Heaven as I emerged from that gloomy pile! I felt that the sun and trees had never looked so bright nor green. I have often thought since of these misguided recluses, and pitied them from my very heart of hearts—they appeared to be so simple-minded, so humble, and so sincere.

The confessor laughed when he joined us, to see that we had been weeping: and although I disliked the apathy which prompted the laugh, it was nevertheless welcome, for it changed the current of feeling; and, having thanked him for his politeness, I joyfully turned my back for ever on the convent of La Trappe.

* Great Fools.
† A stone jar containing water.
‡ No, no.

[From the Messenger and Advocate.]

DISADVANTAGES OF POOR WOMEN.

It has often occurred to me that if the sphere of female employment could be extended, so that any industriously disposed woman could procure a respectable livelihood by the labor of her hands, an immense sum of human suffering could be prevented. Under present circumstances, if a woman, from misfortune or other cause is thrown upon her own resources, there are few occupations to which she could turn her attention with any hope of obtaining a means of subsistence, excepting those of a menial character, and it rarely occurs that they obtain more than a scanty support, under the most favorable circumstances; and even then (it is a shameful truth) their industry debars them from the society of those who are more highly favored. Thus, while many of the highest places in our land are occupied by "working-men," the working woman is compelled to take her place among the dregs of society, to be regarded as an unfit companion for the sons and daughters of prosperity, with scarcely an inducement to continue a virtuous course of life except the love of virtue itself—and she is sometimes left with no other alternative but to abandon even that, as the only means of obtaining a subsistence. These are startling truths which must be apparent to every person who will give the subject a moment's reflection. I have long been surprised that an evil of such immense magnitude is suffered to exist without any efficient effort being made to correct it; but if the female mind were properly directed to the subject, I believe they have it in their power to remove the evil, and thereby confer a blessing on society of far greater magnitude than any other within the grasp of human instrumentality.

There is an association of females in our city, who have directed their attention to the most wretched of their sex, with a design to ameliorate their condition; but while their motive commends itself to our approbation, we have not much reason to hope, from what they have yet accomplished, that their efforts will be productive of any lasting benefit; but let them turn their attention from the *effect* to the *cause*, from those revolting scenes of human depravity, at the contemplation of which, the mind recoils with disgust, and lend a helping hand to the virtuous poor female when struggling with adversity; their efforts will then be as much more efficacious, as those of a physician are who abandons a hope of restoring life to the dead, for the purpose of administering to the wants of the sick.

I believe a society for the encouragement of female industry, by extending the sphere of female employment, could accomplish a great deal without much pecuniary effort; particularly if it were composed of respectable and influential females. It would only be necessary for them to pass a resolve that they would put on only *such apparel as is produced by the labor of women, when such can be obtained*, and that they will *encourage by their patronage, only such stores as are tended by females when such stores are able to supply them*. They would thus render the very follies of fashion tributary to the cause of benevolence; because female storekeepers would no longer be confined to the counters of candy shops and grocery stores, but they would soon occupy a conspicuous place among the venders of dry goods. Women would also find profitable employment in many other pursuits to which they are now almost perfect strangers; in a word, they would have it in their power to exemplify those virtues which are depicted in the last chapter of the Proverbs of Solomon, and thereby correct that unnatural state of society which is produced by their present inability to assist in the support of a family, and consequent dependence on the other sex. The pecuniary inducement to female crime would thus be removed, and the same motive would prompt her to a life of virtuous industry. If there is one subject which appeals more strongly to the female philanthropist than any other, I believe it is this one; the important results which I have suggested can only be brought about by female instrumentality, and though much time would be necessary to their full attainment, I believe they are entirely within the reach of such a society as I have named. By publishing this communication, you will much oblige,

A FRIEND TO POOR WOMEN.

New York, Feb. 4th, 1834.

[From a Discourse by Rev. Dr Spring.]

FEMALE ATTIRE.

I am by no means prepared to subscribe to the sentiment, that a woman shonld mark her Christian principles, by any singularity in her dress. There are few things more preposterous, or anti-christian, or that have led to more censurable results. A Christian woman ought to be distinguishable by her simplicity, her neatness, her economy, her healthful and becoming attire, but never by her stiffness and precision.—Nor does the Gospel proscribe all ornament in the article of clothing. It does, indeed, prohibit that profusion of ornament, which consists in a studied display of personal decorations and costly array. But, no where, does it interdict that decent regard to external appearance, which gives respectability to the female character. A woman without respectability is without influence; and without influence she is without the power of doing good. Nor do I hesitate to say, that it is no part of the Gospel, for a female to be very scrupulous in avoiding the common modes of apparel. I believe there is much more anxiety, and much more sin in studiously avoiding them, than in naturally falling in with them. Fashions, which characterize a gay and worldly circle, a Christian woman will avoid. But how ridiculous would she appear, to disregard the spirit of the age, and cleave to the habiliments of her ancestors, while the prevalent modes of dress among persons of her own class, are not inconsistent with modesty and decorum. And let it not be forgotten, that there is no intrinsic evil in mere dress of any kind. So long as the heart is not corrupted, nor the best interests of men injured by the garments we wear, they are of little account in the sight of God. And is there no reason to believe, that vanity may insinuate itself into the mind from the love of plainness and singularity? Do we not know enough of human nature to be satisfied, that a woman who is habitually well dressed, thinks less of her apparel, than the woman who is well dressed only occasionally, and whose thoughts are incessantly occupied about the dress of her neighbors? An Indian may be as vain of her blanket, and a Quaker of her bonnet and cap, as a coxcomb is of the newest fashion, or a courtier of his splendid retinue. And what would become of the interests of society, if you proscribe all the ornaments and conveniences of dress? To what untold multitudes do these give useful employment? How large a portion of the Church of God do they elevate above want and suffering? How many benevolent institutions are maintained in existence, by the industry of females, in forming articles of mere ornament and fancy? And how many *streams of charity* do they fill, which, without them, would be dry?

I should be loath to have these suggestions misunderstood or perverted. I plead not for excess and profusion in apparel. Extravagance and finery in dress, I would censure and condemn. A fop or a belle, I would hold in steady contempt. All attention to personal appearance which excludes higher and more important objects from the mind, is inconsistent with a pure religion. Against the splendor, gaiety, and fickleness of fashions, the pure and unassuming influence of Christian piety, is natively arrayed. And vanity, splendor, and extravagance in clothing, are the result of a vitiated taste, and never become the person half so well as a beautiful simplicity and neatness. But while I say this, I cannot believe that the Religion of the Gospel requires that we should have no regard to the feelings and opinions of human society; or that we should divest ourselves of that self-respect, which renders us respected and useful in the world.

THE NORTH AMERICAN REVIEW.

THIS day published by CHARLES BOWEN, 141 Washington Street, the North American Review No. 82, for January, 1834.

CONTENTS.

Art. I. Life of Cowper. The Life of William Cowper. Esq. By Thomas Taylor.

Art. II. Decandolle's Botany. 1. Theorie Elementaire de la Botanique, ou Exposition des Principes du la Classification naturelle, &c, Par M. A. P. Decaes dolle. Second Elition, revue et augmentee. 2. A Grammar of Botany, illustrative of artificial, as well as natural Classification, with an explanation of Jussieu', system. By James Edward Smith, H. D. President of the Linnæan Society, &c. 3. Introduction to the Natural System of Botany: or a systematic View of the Organization, Natural Affinities, and Geographical Distribution of the whole Vegetable Kingdom. By John Lindley, F. R. S., L S., G. S., Professor of Botany in the University of London, &c. First American Edition, with an Appendix. By John Torrey, M. D.

Art. III. Story's Constitutional Law. Commentaries on the Constitution of the United States; with a Preliminary Review of the Constitutional History of the Colonies and States, before the Adoption of the Constitution. By Joseph Story, LL. D., Dane Professor of Law in Harvard University.

IV. The Whale Fishery. 1. An Account of the Arctic Regions, with a History and Description of the Northern Whale Fishery. By William Scoresby, Jr. F. R. S. E. 2. Journal of a Voyage to the Northern Whale Fishery, including Researches and Discoveries on the Eastern Coast of West Greenland, made in the summer of 1822. By Wm. Scoresby, Jr. F. R. S. E. 3. Discovery and Adventure in the Polar Seas and Regions, with an Account of the Whale Fishery. Harper's Family Library, No. 14. 4. Scientific Tracts. Nos. 18 and 24.—Whale Fishery.

V. Last Moments of Eminent Men. De Euthanasia Medica. Prolusio Academica. Auctore C. F. H. Marx.

VI. Hutchinson's Third Volume. The History of Massachusetts's Bay, from 1749 to 1744; comprising a detailed Narrative of the Origin and Early Stages of the American Revolution. By Thomas Hutchinson, Esq. LL. D., formerly Governor of the Province. Edited from the author's MS., by his Grandson, the Rev. John Hutchinson, M. A.

VII. Early Literature of Modern Europe. 1. Tableau Historique de la Litterature Francaise. Par M. J. de Chenier. 2. Historia de la Literatura Espanola escrita en aleman por F. Bouterwek, traducida al castellano y adicionada. Par D. Jose Gomez de la Cortina y D. Nicolas Hugalde y Mollinndo.

VIII. Memoirs of Brissot. Memoires de Brissot, Membre de l' Assemblee Legislative et de la Convention Nationale, sur ses Contemporains et la Revolution Francaise Publies par son Fils avec des Eclaircissemens Historiques Par M. F. de Montrol.

IX. The Annuals 1. The Token and Atlantic Souvenir, a Christmas and New Year's Present. Edited by S. G. Goodrich. 2. The Religious Souvenir.

X. Men and Manners in America. Men and Manners in America. By the author of Cyril Thornton, etc

Jan. 11.

SPARKS' LIBRARY OF AMERICAN BIOGRAPHY VOL. I.

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QUARTERLY REVIEW NO. XCIX.

THIS day published by LILLY, WAIT, & Co. 121 Washington Street.

CONTENTS.

Art. 1.—1. Astronomy and General Physics considered with reference to Natural Theology. By the Rev. Wm. Whewell, M.A., Fellow and Tutor of Trinity College, Cambridge. 2. On the Adaptation of External Nature to the Physical Condition of Man, principally with reference to the Supply of his wants, and the Exercise of his Intellectual Faculties. By John Kidd, M.D., Regius Professor of Medicine in the University of Oxford.—3. The Hand, its Mechanism and Endowments, as evincing design. By Sir Charles Bell, K.G.H.—4. Of the Power, Wisdom, and Goodness of God, as manifested in the adaptation of External Nature to the Moral and Intellectual Constitution of Man. By the Rev. Thomas Chalmers, D. D. Professor of Divinity in the University of Edinburgh.

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